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TALIM-UL-ISLAM COLLEGE, QADIAN

(BY M. I. S. B. R.)

The T. I. High School, Qadian founded as it was by the Promised Mesiah (on whom be peace and blessings of God) was still in its infancy when Maulvi Muhammad Ali and party who were responsible for the management of the School, left Qadian bag and baggage in 1914. The school being no longer housed in its dilapidated kacha building its custodians might well boast of having constructed a magnificent edifice of which the community might well feel proud. It was indeed a grand and imposing building set in a picturesque background, rich in environs, constructed at a tremendous cost that (spoke) volumes for the generosity and benevolence of the members of the community. The powers—that be, had attracted the notice of the community for their 'indefatigable energy and selfless devotion' with which they had been managing the whole show. Being supported and encouraged in their plans they began to attach too much importance to themselves and their schemes. Conscious of the support they received at the hands of the rank and file of the community the Election of Hazrat Amirul Momineen as Khalifatul Masih II in 1914 while yet hardly 25 years old, made them indulged in tall talk. That is why when they could not see eye to eye with the majority who chose the beloved Amirul Momineen as their esteemed and revered head to whom they pledged obedience, the so-called personalities could not but forebode the collapse and ruin of the Anjuman and for that matter of the community. These 'far-sighted' though in reality misconcepted and misguided gentlemen could not see the advisability of binding themselves to the obedience of one who was apparently no match for them in view of his raw youth possessing no academic qualifications, as they themselves did.

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They considered themselves incomparably better by dint of their experience and achievements and in every way better fitted for discharging the duties of the high office of Khilafat which was now according to them being entrusted to an undeserving hand.

They thought it but reasonable to leave the place rather than submit to a man who was according to them in every way unfit for the office he was called upon to hold. The fate of the community, they said was doomed. They rendered meritorious services to the cause of the community which had progressed by leaps and bounds. When they withdrew their guidance and patronage, the community was bound to make a mass of things. Be it as it may, they would not no longer be associated with the bad name and disintegration which would follow in their absence. It is by a contrast that their herculian efforts and yeoman's services would become prominent and indelible. The educational institution would definitely sink into insignificance. The building would pass over to Aryas or Christians whose arguments in favour of their faith and attacks on Islamic teaching would remain unbaffled by the mediocre ability and intelligence left behind. Hitherto all attention had been riveted on school and almost all those associated with its name were then considered to be huge intellectual giants and all prophecies about the collapse of the community bade fair to being fulfilled. They left Qadian but their hope were never materialized. The illustrious Head steered clear the ship of the Community, through the dangerous rocks and troubled waters. He worked hard under divine guidance and turned the tables against his adversaries. Finance, propagation of Islam and organisation demanded most of his time though less important affairs were not entirely ignored. Education also received some attention and the standard of the school was not only maintained but gradually raised. Thanks to the guidance of his able and right-hand man Hazrat Mirza Bashir Ahmad, M.A., who was entrusted with the Nazarat of Talim shortly afterwards and the untiring efforts of its Headmasters Maulvi

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Mohammad Din, B.A., and Qazi Abdullah, B.A., B.T. and their Assistants the school kept its head above water. Results definitely improved as also the numerical strength of the scholars so much so that at present the school has about 1300 students studying at its portals. Most of the boys who passed out of school joined the Ahmadiyya Hostel, Lahore while undergoing their courses for the college classes. This hostel was founded with a view to training and preparing the Ahmadiyya youth for making them useful members of the society when they enter life. It did some useful work but it was found rather difficult for some black sheep to stick to their guns and the poisonous atmosphere that permeated the whole material work imperceptibly had had some hold on the youth who were not young enough to resist the temptations and tribulations of the corrupt society. It was therefore but expedient to keep the boys at Qadian for a longer period to enable them to stand the test and refrain from getting themselves 'westernised' as they say. It had been felt for long that the adolescence stage is the one when more or less lasting and permanent impressions may be formed. Hence the need of a college at Qadian. But the time for it was not yet come. It was preordained that the opening of the college should coincide with the announcement of the claim and declaration of being the Promised Reformer by the Ameer-ul-Momineen. He supplied a long felt need when he ordered a college to be opened. Accordingly the community is inaugurating "The Talimul Islam College, Qadian" from this year 1944, and this college has got some characteristic features which are beautifully set down by Hazrat Mirza Bashir Ahmad, M.A., in one of his articles published in the *Alfazal*. In the course of his article he says :—

"The first peculiar feature of this college is that its inauguration coinciding with the announcement of the claim of, "Muslih-Mau'ud" by Hazrat Amirul-Momineen Khalifatul Masih, has fallen in a time which may be called the beginning of a new era in the history of the community. Beside other auspicious movements

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which are before the community at this time, God has even made our college, a sign amongst the manifold signs of the new era. In other words our college, from its very birth, is bringing the message of prosperity and bliss. All praises be to Allah for this !

The second peculiarity of this college is that it is coming into existence in the last part of the present World War, at a time when the greatest statesmen of the world, are pondering over the New-World-Order, to be established after the termination of the War. In this way our college is coming closely tied with two great movements, one religious, the other secular and a Divine Community which is used to see the Divine hand working in every matter, cannot ignore its inauguration by putting it down as a mere chance.....

In short in all its aspects our proposed college is not only bringing the blessings and responsibilities of the coming Millennium in its wake, but also, being a part and parcel of the organism of the community and an august product of the wishes of Hazrat Khalifatul-Masih, is in itself an important scheme amongst the manifold schemes of winning the Spiritual Battle of the later days : and with the very idea, the community should welcome it and try to make it a success through all possible means."

Let us all wish and pray that the proposed college fulfil the aims and ideals it stands for.

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" CHRISTIANITY & ISLAM "—(*Contd.*)

BY M. JALAL-UD-DIN SHAMS

4. The fourth point which the Promised Messiah has emphasized is that there is no conflict, and could not possibly be so, between true religion and science. If any scripture contains aspects or theories contrary to the confirmed theories of science based on fact, it cannot be a Divine scripture. Because, the field of the study of science is the handiwork of God, and religion is based on the revealed word of God. It is obvious, therefore, that there should not be any conflict between the work of God and His Word. On the contrary, there must be perfect concord between the two. The Holy Quran, in this respect, clearly claims "That no falsehood or what can be proved false by science at any time, shall come into it, because it is the revelation from the Wise and Praiseworthy God." (41—42).

"Modern science and the Holy Qur'an" is a very interesting subject which cannot be dealt with in the short time at my disposal. I can only say, therefore, that there is nothing in the Qur'an which theories of modern science, such as we find in the scriptures of other religions. On the contrary, the scientists have rendered a great service to the cause of Islam and by their untiring research and discoveries have brought to light what was mentioned in the Holy Quran, the word of God. The Holy Quran, for instance, 1300 years ago, disclosed that the body of the Pharaoh of Moses was cast ashore and preserved that he may be a sign for the people to come-(1 0-92). In this age, the archæologists, by discovering his body, have provided a positive proof of the truth of the Holy Qur'an, and that it was not but a revelation from Omniscient God.

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In the scriptures of other religions, we can find many things contrary to fact. The Bible, for instance, tells us that the creation of the world took place six thousand years ago. Moreover, see the possession of the men and women by evil spirits to the extent that once Jesus cast out of a madman two thousand unclean spirits and caused them to enter into a great herd of swine, which latter ran into the sea and were drowned. (Mark 5-13). It appears from the Gospels that, at the time of their being written, unclean spirits were as mad, and unrestrictedly entered into men and women, but thanks are due to the modern science of physics which has destroyed these unclean spirits by unseen high explosive bombs.

5. The fifth point by which we can know the perfect, living religion, is the existence among the followers of that religion of a person or persons favoured with the spiritual gifts which that religion promises to its followers. It is clearly stated in the Gospels, for instance, that the signs of the believers would be the following:—"They shall take up serpents; and if they drink deadly things, it shall not hurt them, they shall lay hands on the sick and they shall recover." (Mark 16-18) Again, Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." (Matt. 17-20) The absence of these signs in Christendom is an ample proof that Christianity is no longer a living religion.

In this connection, I should like to relate a curious episode. In 1893 a debate was arranged between the Promised Messiah and the Christian Divines at Amritsar, which lasted 15 days. The subject was which of the two religions is a perfect and living one—Christianity or Islam? It was published under the caption "Jang-i-Muquddas, *i.e.* The Holy War." It happened that on one of the days of the debate, the Christians collected a number of maimed and blind and, during the controversy, they asked the Promised

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Messiah to cure them by laying his hands upon them, as did Jesus the Messiah, and, presenting the invalid, persons, they said, "We save you the trouble of finding such persons." The audience, on this curious demand, were dead silent and eager to hear the answer. The Promised Messiah instantly replied that the physical cure of such persons by Jesus without prayer and medicine was the assertion of the Gospels. And, to know whether the statement is true or not, we are told in the same Gospels that Jesus said : "He that believeth on me, the works that I shall do—shall he also do and greater works than these shall he do" (John 14-12) Certainly you have done well to bring these invalids here. If you believe the statement of the Gospels that Jesus used to cure maimed and blind persons merely by laying his hands upon them then let us have a proof of that. If you possess faith as a grain of mustard seed, then cure these invalids by laying your hands upon them, otherwise, your failure will be a positive proof of your having no faith at all, or Jesus did not do the same." On hearing this answer, their joy turned into grief, and they were so put to shame that, before the time fixed for the controversy that day came to an end, they sent those invalids away one by one. The absence of such faith and of the promised signs of belief is sufficient evidence that Christianity is no longer a living religion.

On the contrary, Islam promised to its followers the heavenly blessings which they receive direct from God, such as true visions, divine inspiration and revelation. God speaks to them as He spoke to the people of yore. He discloses to them the hidden events of the future, the knowledge of which is beyond human capacity and accepts their prayers abundantly. God says in the Holy Quran : "Good tidings are granted to the lovers of God through his word and inspiration in this life as well as in the next." (10-65) In Islam individuals have always been favoured with these spiritual blessings. The Promised Messiah, (P.B.G.) writes about himself : "I shall be

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guilty of a great injustice if I hide the fact that I have been raised to this spiritual eminence. Almighty God has favoured me with his certain word and chosen me that I may give sight to the blind, lead the seekers to the object of their search, and give to the acceptors of the truth the glad tidings of the pure fountain is talked of among many but found by very few." God spoke to him as He spoke to Abraham, Moses, Jesus and Muhammad, (P.B.G.) and disclosed to him the hidden events of the future abundantly, the parallel of which cannot be found except in the Holy Prophet of Islam.

The Promised Messiah's second successor, Hazrat Amirul Momineen, the present Head of the Ahmadiyya Community, is also a person to whom God speaks and if you read our pamphlet "Successful North African Campaign—How the visions were fulfilled ?" you will see how God disclosed to him the hidden events of this war, the knowledge of which was beyond the power of mankind. The existence of such persons favoured with spiritual blessings is an absolute proof that Islam alone is the living religion and the religion for all times.

6. The Promised Messiah, (P.B.G.) has exploded the theory of Jesus' death on the cross, his resurrection and ascension to heaven, proving with strong arguments taken from the Holy Quran, the Gospels and other book that Jesus did not die on the cross, but that he was unconscious when he was taken down from the cross, and after he came out from the Sepulchre he went to other countries and at last reached Kashmir where he died a natural death and was buried there. His tomb is situated in Khan Yar Street, Srinagar, Kashmir.

"Did Jesus die on the cross ?" and "How did the idea of Jesus' death on the cross come into existence ?" are questions which can be fully discussed only as special subjects. The Christians who, to save themselves from the punishment of theirs in, believed

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that Jesus was made accursed for them, have not given consideration to the meaning of being cursed. The meaning of being cursed is that God has abandoned him and He has no relation with him any more. A man can only be called an accursed of God when he becomes in the relations to God like Satan, who is cursed by God in the Bible. As Jesus was a prophet of God, no Muslim therefore can ever imagine that he (Jesus) died on the cross and was cursed.

Ladies and gentlemen, I tell you truly that Islam, the religion of peace and reconciliation, contains a remedy for all the evils creeping into the civilized world and a solution for all the sociological and constitutional, political and international problems in which the world of today is involved. Finally, I would like to advise you that you may be careful in faring your opinion about Islam, as the non-Muslim writers have mis-represented Islam in their writings, Take, for instance, what a well-known author like Washington Irving writes in the "Life of Mahomet":— "Another and important mistake with regard to the system of Mahomet is the idea that it denies souls to the female sex and excludes them from paradise." Can there be any worse misrepresentation than this ?—It can only be compared with a person who denies the daylight while the sun is shining in the middle of the sky. There are many verses in the Holy Quran which falsify this accusation. God says in the Holy Quran, for instance, : "Whoever does good and is true believer whether male or female, these shall enter into paradise, in which they shall be given sustenance without measure." (40-40)

Thomas Carlyle only related fact when he wrote : " The lies which well-meaning zeal has heaped around this man Mohammad are disgraceful to ourselves only." When Pococke inquired of Grotius, where the proof was of that story of the pigeon trained to pick peas from Mahomet's ear and pass for an angel dictating to him ? Grotius answerd that there was no proof! It is really time to dismiss all that."

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According to the prophecies made by God in the Holy Quran and through Muhammad and the Promised Messiah (P.B.G.) we believe wholeheartedly that at last the reasonable people of the west will accept Islam and, as Professor Bosworth Smith writes : "The highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding to Mohammad that he was a prophet, a very prophet of God."

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WOMAN IN ISLAM

By Miss Buhairat Ola Uthman (A Muslim Lady)

The following is the text of an address delivered by Miss Buhairat Ola, Uthman, Schoolmistress, Ansar-Ud-Deen (Alakoro) School, and eldest daughter of Mr. L. M. Uthman, of the Accountant-General's Office, Nigerian Secretariat, Lagos, at the Inter-Religious Amity Meeting held at the Glover Memorial Hall on Friday 21, under the auspices of the Sadr Anjman Ahmadiaya of which Alhaj F. R. Hakeem is the Ameer, Mr. H.S.A. Thomas, former First Lagos Member of the Legislative Council of Nigeria presiding. Miss Uthman spoke on "The Status of Woman in the Teachings of Muhammad," (Peace and blessings of God be on him).

Ladies and Gentlemen !

I stand here before you this evening, as an humble follower of that greatest of the benefactors of humanity, the Mercy of God for the worlds, the holy Prophet Muhammad (on whom be peace and blessings of God), to pay my homage and to express my gratitude to him by pointing out to you, very briefly, a few of the reforms which he has effected to raise the status of my sex.

In his pride and vanity, man has ever refused to give the woman the status which God had bestowed upon her and the rights to which she was entitled.

In different countries and different civilizations, she has invariably been maltreated.

In India, the land of ancient philosophy, the condition of woman was deplorable.

Female infanticide and widow-burning were quite common.

To the widow, death, however terrible, must have been a welcome release, for unless she was the mother of children her lot was one of dire misery.

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She was as outcast in the family, one who could not share the joys and delights even of her nearest relatives.

With the death of her husband she was considered to become dead to all feelings of joy and happiness.

A woman was debarred from even studying the sacred Vedas or participating in the sacrifices to the deities.

Her religion was to serve her lord only, her eternal happiness depended on strict performance of that duty.

Under the Zorastrian civilization woman was a mere slave to the caprice of man.

The Persian in the relations of the sexes recognised no law but that of his own will.

He could marry his nearest kindred and divorce his wives at his pleasure.

The system of female seclusion was not confined to the Persians alone.

Among the Greeks women were confined within their houses and often kept under lock and key.

As in Greece so in Persia concubinage was a recognised social institution and was interwoven with the foundation of society.

The lawfulness of marriage with sisters was recognised by them.

Among the Athenians, the most civilised and most cultured of all the nations of antiquity, the wife was a mere chattel, marketable and transferable to others and a subject of testamentary disposition.

She was regarded in the light of an evil. Indispensable for the ordering of the house hold and procreation of children.

Among the Romans the condition of women was simply awful.

The wives with the exception of the one first married, laboured under severe disabilities.

They had no rights and their children were stigmatized as bastards.

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Among the Jews the condition of woman was degraded in the extreme.

The Hebrew maiden, even in her father's house stood in the position of a servant, her father could sell her if a minor.

In case of his death, his sons could dispose of her at their will and pleasure.

The daughter inherited nothing, except when there were no males.

A woman had no rights in Arabia.

She could inherit no property.

On the contrary her own person formed part of the inheritance which come to the heir of her husband, and he was entitled to marry her against her will.

Polygamy was unrestricted and so was divorce.

A husband could dismiss his wife on the merest whim, and then, if he so pleased, might recall her, under the influence of a similar whim.

The Christian missionary holds Islam responsible for much of the misery to which woman in some Muslim countries is subjected.

But his case is like the one who is blind to the beam in his own and is clever enough to detect the more in another man's eye.

The position which woman has come to acquire in Europe is not because of the teaching of Christianity, as the Christian missionary would have us believe, but in spite of it.

One simply need look into the Epistles of Paul to Timothy and Coristhians and he will be convinced of the truth of my statement.

Jesus gave no laws to improve and elevate woman's degradation.

Is not woman described by the eminent saints of Christianity as " the deceiver of man ", " the origin of the devil " " the louce of the demon ", " a scorpion ever ready to sting ," etc. ?

In spite of what Christian journals, writers, theologians, preachers and priests may say in regard to the

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supposed low status Islam gives woman, I can say without fear of contradiction that Islam among all the religions is the greatest champion and upholder of the female cause and the status which it has given to woman, the most advanced and civilized country of Europe has not given her.

A woman has three positions in the world.

She is first a daughter, then becomes a wife and then a mother. In order to substantiate my claim

I will place before you, Ladies and Gentlemen, very briefly the teachings of Islam to show you the high status granted to her by the holy Prophet Muhammad (on whom be peace and blessings of God).

First of all, speaking in general terms of man and woman, the holy Quran says—(1) " O people fear your Lord who has created you from one being, and of its kind created He its mate, and from these two He has spread many men and women. And fear ye God whom ye demand one of another your rights and reverence the wombs that bear you. " (4 : 1)

(2) " Whosoever does righteous deeds, be it woman or man and he or she is a believer these are sure to get Paradise and shall not be dealt with a jot unjustly." (4 : 124)

In the first verse, God has placed man and woman as such on the same plane.

They are both created from the same origin or being.

They play an equal part in the propagation of mankind.

The second verse establishes the moral and spiritual equality of woman with man.

She is not the " temptress of man," his " deceiver", " the first to go astray."

The Christian missionary may have the hardihood to say that woman according to Islam possesses no soul but the Quran keeps open all those avenues of spiritual progress for her which are open for men.

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He can rise morally and spiritually as high as man can.

After mentioning these general rules about the status of man and woman I proceed, Ladies and Gentlemen, to describe the teaching of Islam concerning the three different positions of woman.

I. *As a daughter*

The holy Prophet says "If a man has a daughter and he does not kill her, nor humialite her not prefer his sons to her, God will give him Paradise ", meaning that such a man would be fitted to receive a large share of the grace of God.

Again he says : "If a man has a daughter, and he brings her up well he shall be saved from the fire" that is to say, if a man brings up his daughter well, God shall deal kindly by him.

Again he says :—If a man has sons and daughters, or younger brothers and sisters, and he instructs them and provides for their needs, he shall be admitted to Paradise."

II. *Next the woman enters the position of being a wife*

First of all Islam requires at the time of marriage, a marriage settlement to be made upon the wife.

This is one of the essentials of Islamic marriage.

This is called *sodak i. e.*, dowry.

The object of *sodak* is that the wife should have an independent proprietary position, and should be free to spend on charitable objects or make gifts to her relations, etc., out of her separate property.

The institution of *sodak* or dowry is practical acknowledgement by the husband of the independent proprietary position of the wife and her right to maintain and acquire separate property which the husband, cannot bring to his own use.

With regard to the treatment of the wife by the husband, the holy Prophet Muhammad says :—"Remember that I enjoin you to deal kindly by women."

Again he says—" The best of you are those who treat their wives best " and that " a husband must

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clothe his wife as he clothes himself, and treat her as he feeds himself, and should not abuse her nor live away from her."

The holy Quran says :—" Your wives are a garment for you and you are a garment for them. " (2 : 187).

This verse very beautifully illustrates the relation of wife and husband.

Garments serve a threefold purpose —protection against the inclemency of weather ; covering of the nakedness and means of embellishment and grace.

In this respect they both are on the same par.

Just as clothes are a source of protection agains- heat, cold and other troubles, similarly wives and husband help to save each other from social, physical and moral and spiritual diseases.

Then the Quran says : " For woman there are equal rights over man as for men over women, " (2 : 228).

The rights which man possesses over woman and and the duties and obligations which he owes to her are equal and similar to those which women exercise and owe

In Islam, a wife technically speaking, does not even take her husband's name.

Her individuality is not absorbed by that of her husband's.

She is not a moon that shines through reflected light.

She is a solar planet, with a name and legal personality of her own.

III. *Status of woman as mother*

The holy Prophet says, "Paradise lies under the feet of mothers."

The Quran says, "Reverence the wombs that bear you."

I bring my talk to an end with the words of an American who was once a judge in Cairo.

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He was greatly struck by what he saw as against what he had been hearing before going there.

He says : " The Moslem woman is a driving force which was fashioned by a master mind.

"In a word, rights beget responsibility, engenders leadership and leadership always asserts itself.

" It was Mahomet who fixed with unerring discernment the property rights of the married woman of his land.

" It was he who gave them a legal personality of their own.

"He has thus put the sceptre within her grasp.

" His heir was a daughter."

O Lord ! shower Thy choicest and countless mercies and blessings upon this Greatest of the Benefactors of Humanity especially of the " weaker sex."

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REVIEW

We have recently received through the kind efforts of Seth Alimohd. Alladin of Secunderabad, a treatise on the essential principles of Islam by Mr. Tirumal Rao Rapole, B.A., High Court Vakil, Hyderabad, Deccan. It is with pleasure that we have gone through the pages of this booklet summing up as it does, the fundamental principles on which the fabric of Islamic thought and culture is based. The unity of God-Head, the unity of mankind and the possibility of direct communion with God are, according to the learned author, the three "planks" of what he calls the Triangle of Islamic Thought. Besides these, he has enumerated twelve other points which also form part of the foundations of Islamic faith.

The treatise under review is one of the many examples to show that a free and unbiassed study of the teachings of Islam is bound to bring home to the student the truth and characteristic merits of this Divine Dispensation. Mr. Rao being above sectarianism and having spent the best years of his life on the study of Islam, has produced a brief thesis which is sure to serve as a mirror for those who look askance on the tenets of the religion of the prophet of Arabia. He has very ably put in a nutshell the essential points of the Islamic teachings and has dedicated this effort to Nawab Sir Nizamat Jung Bahadur, C.I.E., O.B.E., President of the Anjuman Ilm-o-Amal, Hyderabad Deccan, under whose auspices the thesis has been published.

We may briefly give below the fundamental principles of Islam as put forth by Mr. Rao. They are :—

1. The unity of the God-Head as against the doctrine of Trinity accepted by Christianity and other

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religions in which man's conception of the unity of God-Head is lost in multiplicity.

2. The unity of mankind as against the emphasis laid in other cultures on the ascending and the descending grades of man from the stand-point of birth, which has led to the deplorable practice of regarding some human beings as "Untouchable." This unfortunately is found current in popular Hinduism though it is directly against its ancient teachings.

3. The possibility of direct communion between God and man without the agency of intermediaries. Islam admits of no such influence as may be exercised by the clergy and the *Guru* in other religions.

4. Surrender to God's will : This is the meaning of Islam, which expresses in one compendious word, the fundamental teachings of all religions. Obviously this is the only practical attitude to be adopted by man in relation to the Creator and His work.

5. Freedom from all kinds of spiritual and temporal slavery by observing the simple devotional prayers prescribed in Islam as against the elaborate rituals to be found in other religions.

6. The idea of fraternity strongly inculcated in the teachings of Islam, without indicating any grades of fraternity as in some other religions. Such distinctions have led to the undermining of the very idea of fraternity by making people of some sects think more highly of their own status and look down contemptuously upon the so called lower grades.

7. Respect for and fair treatment of women as enjoined in the Holy Quran and observed in Mohamadan law.

8. Love and respect for knowledge as exhibited in the personal example of the Prophet and his immediate followers.

9. The simplicity of the Islamic prayers suitable to every condition and every circumstance of life, always keeping in sight the main idea of Devotion and Submission to God—which is the real prayer.

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10. The simple practical rules of purification laid down for the religious man, which can be followed easily.

11. The admirable economic system adopted for the maintenance of the Islamic communities : which was actually practised in the time of the Prophet and the first four *Khalifas* : the system of "Zakat" and " Bait-ul-Mal " the Public Charity Fund.

12. The Quranic command to revere all the great teachers of the world saying that Muslims should make no difference between prophets and prophets and books and books. This has no parallel in other faiths. Nothing bearing on this point is mentioned in them in such unequivocal terms.

13. Tolerance showed by Islam towards the followers of other faiths as seen in the life of the Prophet and the rule of the first four *Khalifas*; and, I may add, under the Muslim rulers of India.

14. Fairplay and justice shown towards others, irrespective of their social, economic and religious position.

15. Love of Freedom. The most convincing proof of this lies in making the removal of fetters from slaves a highly meritorious religious act. This was done at a time when there was not the slightest idea in any part of the world of abolishing slavery !

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A STUDY IN BIBLE

"Conflict with Science"

1. "And God said, Let there be light and there was light.

"And God saw the light, that it was good, and God divided the light from the darkness.

"And God called the light Day, and the darkness He called lighr. And the evening and the morning were the first day" (Genesis 1 : 3 : 5).

Thursday and night were created on the first day of creation.

But as the following verse will show the (sun and moon) were created on the 4th day of creation.

"And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ; He made the stars also. (Genesis).

"And the evening and the morning were the 4th day" (Genesis 1 : 19).

The conclusion which follows these quotations is that the day and night are independent of the sun, and hence sun or no sun they must be there. This is absurd.

2. The reader must have noted that in Genesis 1 : 16 (quoted above) the Sun and the Moon are mentioned as two great lights. It is obvious what the author of this verse had yet to learn that the Moon is no sort of a light, and that the light it reflects is that of the Sun and that hence there is only one light, not two lights.

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The

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Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ADVENT OF JESUS CHRIST

We have just received a strange post-card from New Zealand bearing the tidings that "the Lord Jesus Christ is coming to end the tribulation and to take up His Kingdom on the 17th July 1944. Prepare ye the way of the Lord." We are so glad to hear the good news, more particularly so because the Reverend gentlemen have been kind enough to give us the exact date of the advent of Jesus Christ *e.g.*, the 17th of July, 1944. The post-card has been issued by authority of the "Heavenly Father" who, of course, must have His abode for the time being in heavens as His Kingdom is still in the firmament and not come down upon earth. But we are told that Jesus Christ is just coming to take up his Kingdom upon the earth on the 17th of July, 1944. May we enquire of the authors of the campaign if, what they assert does not actually come true, how will they explain their position then ? Suppose Jesus Christ does not appear to us on the given date how will they explain the disappointment humanity will experience. Again, if he comes at all, how we,

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earthly people, are going to recognise him ? Will he make his descent in New Zealand, Australia, Asia, North and South America or Europe ? If the gentlemen in charge of arrangements likely to be made in connection with his advent or descent will let the expectant world know the signs or marks by which we are going to recognise him as such. These are some of the pertinent questions which relate to the advent of Jesus Christ. The gentelmen in charge of the movement should be prepared to answer them in a straightforward manner. But we may point out that our Christian friends are labouring under a delusion about the advent of Jesus Christ. Jesus Christ did come no doubt but he came like thieves in the night and went away after his mission had been fulfilled. He appeared in India, lived amongst us, and gave us treasures. But the Christians knew him not. He said again and again I am Jesus Christ, but they refused to believe in him. He showed signs but the blind world recognised him not. After his mission was fulfilled he left us in 1908 leaving hundreds of thousands of his disciples to carry on the mission work after him. Jesus Christ did not die on the cross as is popularly believed by Christians, but he died a natural death in Sirinagar Kashmir, India. It is no common sense to expect him back again for those who die, do not come back. It must be someone else, who comes in the spirit and guise of his predecessor. It was Ahmad of Qadian who appeared in the spirit of Jesus Christ meek as a lamb, having no worldly glory.

God almighty showed wonderful and mighty signs to prove the truth of His messenger.

Ahmad claimed and declared to be the Promised Messiah in 1891 but the Christians of India and abroad refused to believe in him and called him an imposter. Dr. Dowie of America came to the forefront as champion of Christianity and Dr. Abdullah Atham of (India) had a religious debate with him at Amritsar for 18 days, but both the

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champions had their fall before the champion of Islam. The last as well as the Present Great War are two mighty signs for those who have eyes to see. Prophet Ahmad wrote on April 15, 1905. "A great sign is to appear a few days hence which will set villages, cities and meadows revolving. A sudden earthquake will shake man, tree, stone and ocean. In the twinkling of an eye this globe will capsize and streams of blood will flow like the waters of the channel. The running waters of the hill streams will be reddened like the red wine ; both men and Jinns will be upset by fear, even the Czar (of Russia), will be the most wretched. That Heavenly sign will be mark of Hell and the Heaven will launch attacks with a drawn dagger.....It is a revelation which must see its fulfilment, only have patience like the humble and the pious.

The last war as well as the present one have proved beyond the shadow of doubt that each prophecy contained in these verses was fulfilled to its very letter, the tragic end of the Great Czar of Russia as mentioned in the prophecy is before the eyes of every one.

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Rainbow as token of God's covenant

"And I will establish my covenant with you (Noah). Neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

"And God said, This is the token of the covenant, which I make between Me and you and every living creature that is with you, for perpetual generations.

"*I do set* my bow in the cloud, it shall be for a token of a covenant between me, and the earth.

"And it *shall come to pass*, when I bring a cloud over the earth, that the bow shall be seen in the cloud (Genesis 9 : 11-14).

Thus according to these verses :—

(a) The rainbow was for the first time "set" after the deluge of Noah.

(b) That it is manifested whenever a cloud comes. (No matter whether it rains or not or even if it rains, whether it is day-time or night).

Indeed the author of Bible had a very poor general knowledge.

Sun's revolution and stay

"Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel and he said in the sight of Israel, Sun, stand thou still upon Gibeno ; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of Heaven, and hasted not to go down *about a whole day*." (Joshua 10 : 12, 13)

"His (sun's) going forth is from the end of the heaven and his *circuit unto the ends of it* : and there is nothing hid from the heat thereof (Psalms 19 : 6 & 7)

"The sun also ariseth and the sun goeth down and *hasteneth to the place where he arose* (Eccl. 1 : 5)

A study in the above verses nails us to the conclusion that if God is the Creator of the Universe, as no doubt He is, then certainly Bible is not His Word, for a Creator cannot be so absolutely ignorant of the laws of His creation.

SALAH-UD-DIN.

A CHALLENGE TO

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